RELIGIOUS

Interesting Services in the Churches Yesterday in New York and Brooklyn.

A CATHOLIC LECTURE EXTRAORDINARY.

Obsequies of a Popular Clergyman.

Telegraphic Reports from Washington, Trenton, Poughkeepsie, New Haven, Bridgeport, Tarrytown and Newburg.

The beautiful weather which prevailed in this city yesterday caused a general turnout of the habitues of our churches, and the consequence was a large numerical attendance at the places of public worship. At the fashionable churches there was an un-usual display of fine tollets, which, with good singing, added considerable interest to the oratorical

RELIGIOUS SERVICES IN THIS CITY.

CHURCH OF THE DIVINE PATERNITY. Sermon by Rev. Dr. Chapin. This spacious and elaborately finished church was well filled yesterday morning by a fashionably dressed congregation, among whom were several prominent members of other sects, drawn thitherto, no doubt, to hear the pastor of the church preach in his peculiarly eloquent and argumentative style. Boctor Chapin took his text from Psalms, iv, 6: "Lord, lift Thou up the light of Thy countenance apon us." The preacher said these words appeared to have been uttered at a time of peculiar tribula-tion. It was very probable they were uttered by King David in the midst of rebellious and tumultuous times. They were uttered in response to a question put to him by the people, namely, "Who will show us any good?" Now there were two classes of beings who could not with any fitness and glorifled spirit could not use them; for they be eaged to one who was aritated by the agonies of this earth. On the other hand, those words could not be used by any one in the world, for they were not be used by any one in the world, for they were the outpournegs of a spirit struggling with the human condition, and yet able to triumph with the assurance, "Lord, lift Thou up the light of Thy countenance upon us." He thought he might say that that was the highest position man cound attain in this present state—not perfect vision, not constant rest, but the shiming light of God Himself, from whom all light proceeded. It struck him this very question, which was put, "Who will show us any good?" was a testimony to the greatness of human nature. It was a peculiarity of man that his condition proclaimed his guilt, while it also implied his dignity and worth. Our very forms of complaint and blame involved something great and exalled. Take sin for example. Only a being who had great capacities could be the perpetrator of sin. The drunkard, although an object of loatning, perhaps worse, was at the same tame an object for incessant love. If we looked on him at all with the eyes of God, we felt his was not a bad nature. It was more a discrowing and disheveiling of a man than anything else that placed him in that condition. It might be said, however, that such a condition belonged to a failein nature. It might, too. Man, whom alone you could call a sinner, was a failen being. But failing implied a state of exalitation, from which he had failen. We spoke of the fail of man. If that carried any blame or rebuke with it, it implied, not that all our ancestors had failen—not that Adam feil—but that "I have failen and the result is my own personal injury." It seemed to him the very accusation of sin rebudiated the idea of a hereditary, total depravity. They implied moral depravity—ligh and sacred responsibility—in one word, the dignity of human nature. He said, therefore, that that cry—'Who will show us what is good?"—coming even from the source of sin and darkness, was in accordance with the principle of human greatness. Of all created things man was the most restless. There was nothing so beautiful in the teachings of Ch the outpourings of a spirit struggling with the human condition, and yet able to triumph with the assur-

book, which was closely allied to our common he manity—a book which answered or gave a solutio fully to the inquiry, "Who will show us any good? THE XAVIER ALUMNI SODALITY.

pulses and springs of this great world were after all ceaselessly crying out—"Who will show us any good". That was a question of eager seeking, but in various ways. It was a question which was often asked in a superficial, firviolus manner. How many people were there on this earth who did not know what to do with themselves, whose whole lives were wasted away in the most thoughtless and miserable manner, seeking what would gratify their appetites or curiosities. Such people were constantly asking, "Who will iminister thought to our senses or give a new point to our desires?" The reverend gentleman then went on at length to make an eloquent and effective application of his text to the various phases of the humanity of the present day, and closed with a fervent peroration on the Bible, which he said was not merely a book of eestatic visions, like the Brahmin book, but a hoty book, a heart book, a cottage book, which was closely allied to our common humans.

Anteresting Address of Archbishop McClosky-He Condemns all Secret Societies, and Es-pecially Freemasonry, Which is Now More Active and Powerful than Ever-Were Archblahop Hughes, Many Eminent Priests and Even Pope Plus IX. Freemasons?

This association, which has for its object the en-couragement of virtue, piety and devotion of the Blessed Virgin among educated Catholic gentlemen, the perpetuation of friendship formed by them during their college life, and the promotion of Catho lic interests, and is a branch Sodality of the Roman College of 1563, held its regular monthly meeting at four o'clock P. M. yesterday. The Most Rev. Archstation, the Rev. Father McNierny and a number of

Other ciergymen being present.

The twenty-second section of the bylaws provides for a committee of employment, whose duties are to assist young men, without distinction of religion, to

procure mercantile or professional employment. The proceedings opened with the Litany of the Blessed Virgin Mary by the director, Rev. P. F. Dealy, S. J., after which the Archbishop addressed Dealy, S. J., after which the Archbishop addressed the Sodality. Helexpressed his pleasure at the spectacle he then witnessed, and congratulated the Sodality on their numbers and the catholic spirit which prevailed among them. Their having met together, not for mete amusement or to advance temporal interests, but lo keep alive in their hearts that holy spirit of faiffi in which they were reared and educated, and to encourage one another in the faithful performance of all duties devolving upon them as children of the holy Roman Catholic Church gave him the highest gratification. Numbers did not always constitute strength; on the confrary, they sometimes produced weakness in consequence of a division in their counsels. Therefore the end was not to be obtained by numbers, but by co-operation, in which there would be unity of purpose, of will and of faith. As members of the Sodality they occupied a position not only to advance their own interests but to be highly beneficial to others and to the holy faith which they professed. He recommended them to keep within themselves a Catholic espris de corps by which they might cope with the templations and dangers with which they were likely to meet every day of their lives. They had seen continually the spirit of religious bitterness and contempt of sucred things which prevailed, as well as the contempt for authority which pervaded the youth of our day, and not only then, but it was really the spirit of the time. The Church was God's representative on carrit; she spoke for God, and of necessity opposed and frowned down the licentiousness which prevailed. The world them must prevail, unless the children of the Church by piety and holiness upheld her principles and her rounds them to his seed the stage which how prevail would never be tolerated forty years ago. These joung mon had the ophe Sodality. Helexpressed his pleasure at the spec-

portugity to teach others by advice and example, but above all to keep aloof from such amusements as would not only injure themselves, but be a source of scandal to others. They had another office, and that was to show a proper example to all young men in following higher pursuits and in keeping clear of all that would injure them. They should keep aloof from secret societies as the most crying evil of the age. Within the last quarter of a century these societies were not so prosperous and active as they are now. Freemasonry, for instance, was never more active than now. They looked for neophytes among the Catholics, and had even seduced them to believe there was nothing inconsistent with religion in thus disobeying the dictares of the Church. He had heard a legal gentleman of high attainments, who very likely believed what he said, that the Catholic Church was not serious in condemning Freemasonry because Archbishop Hughes was a Freemason, many eminent priestswere Freemasons, and even Pope Pius IX. was a Freemason, These young men then had he bower to keep aloof from this society, they were protected by their Sociality—for this society, they were protected by their Sociality—for this society had subverted all authority and even claimed to be religious assemblies. He advised them to avoid all such societies and of continue to cultivate their minds in a proper manner. He cautioned them against the seductive, and dangerous and irreligious literature which was spread around them. porturity to teach others by advice and example, but above all to keep aloof from spread around them.
There was a time when English Catholic literature

spread around them.

There was a time when English Catholic literature was almost unknown, but now, on the examination of the catalogue of any Catholic book store, they would find excellent literature, which they could not only study with satisfaction, but even contribute to themselves. In conclusion he prayed that as God had blessed their Sodality he would continue to do so, and these young men would be enabled to advance the interests of the Catholic Church, and that she would from day to day become brighter and brighter and spread in prosperity, and they would have the happiness, the honor, and, as he trusted, the opportunity of having held a very efficient and glorious part.

The Rev. Father Dealy craved the prayers of the Sodality for the repose of the soul of the late James Regan, a member thereof.

The most reverend Archbishop then assumed the vestments, and assisted by Rev. Father Renaurt as deacon, and Mr. Renaurt as sub-deacon, celebrated fornitical vespers, after which he dismissed the Sodality with the benediction of the blessed sacrament. The music was under the direction of Mr. Edward Mauzo and Charles G. Herbermann, Ph. D.

BUSINESS MERFING.

There was a business meeting followed which was private.

JOHN STREET METHODIST EPISCOPAL CHURCH. sermon of the Rev. Wm. P. Corbit-The

Coming Encroachments on Original Method-Yesterday being Communion Sunday in the sacred

and ancient building of John street Methodist Epis copal church, it was filled with a large, respectable and appreciative audience. After the usual morning religious exercises had been gone through, the Rev. Wm. P. Corbit, came forward in the pulpit and announced as his text I. Corinthians, xi., 23-26, commencing with—"And the Lord Jesus the same night in which he was betrayed took bread," &c. After a few prefatory remarks the speaker went on to elucidate the words of his text, during which he took occasion to prove that the communion was a commemorative service of divine appointment; and this was manifest to all present, for the Saviour said—"Do this in remembrance of me," lie also instanced the Feast of the Passover, which was one of the leading feasts of the Jews, which was observed by God's own people in commemoration of the destroying angel passing by the houses of the laraelites, while the houses of the Explains were destroyed, because there was no blood typical of the blood of Christ to be seen there. This was the great song of the redeemed hosts before the throne of God, that they had overcome through the blood of its Lamb. He then ably defined the object of the Communion, the efficacy of it and the great end of it. After expaniating at some length very powerfully on these heads, he concluded a most practical, evangelical and effective discourse, which was very attentively listened to throughout.

The minister, in reading over the different notices of public meetings to be held in the city during this month, said there was one which would be held in that time-honored and sacred temple on the 24th of this present month, and only he was bound, or rather compelled, to read it, he would abstain from doing it. For himself, he protested against it with his whole heart and soul, and before that intelligent and respectable congregation he did so. In the name of the Burnet memory of the founders of their beloved and Scriptural Methodism.—Wesley, Clark, Benson, Watson, Waugh and a host of others—he entiered his solemn protest. In the name of the spiritual affairs of his beloved yet simple Methodism. When that day arrived then was their pure Methodism done, and done forever, and nothing but bickerings and endiess disputes would follow.

After the members had partaken of the communion the congregation was dismissed with the benediction. nion was a commemorative service of divine appointment; and this was manifest to all present, for the

ST. JOSEPH'S CHURCH.

Catholics and Their Difficulties-An Extraordi

nary Lecture by Rev. Thomas Farrell. St. Joseph's church, on the corner of Sixth avenue and West Washington place, was last evening densely crowded to listen to a lecture by the Rev. Thomas Farrell on "The South—Catholics and Their Difficulties." A large number of clergymen were present, occupying seats within the chancel, among whom were the Rev. Sylvester Malone, of St. Peter and Pauls' church, of Brooklyn, and his assistant, Rev. John Fagan; Rev. Felix Farelly, of St. James' church, New York; Rev. F. Boyce, of St. Theresa's; Rev. Dr. McGlynn, of St. Stephens; Rev. F. McCarthy, of the Holy Cross; Rev. F. Moriarty, of Chatham Four Corners; Rev. F. Healey, of St. Bernard's, and several others. Even prominent civilians and republican politicians were pre-sent, as Colonel F. A. Conkling, Sinclair Tousey, C. E. Detmold, Erastus C. Benedict, &c.

At eight o'clock precisely the reverend gentleman scended the pulpit and said that there seemed to this proposed lecture, since a good many expected him to enter into politics, while he proposed to give him to enter into politics, while he proposed to give his views of the conditions of the country in general, and of the South in particular, It was to be the first of a series of conversations with his own people, in which he would freely and frankly give his opinions. In regard to the freedemen all he had to say is, that slavery was dead and that the best men in the South thank God that it is dead. He believed universal suffrage to be the best law for the republic, and he would say that much for the information of New York and for the benefit of State Legislatures on behalf of the fifteenth amendment, that universal suffrage was the fundamental law of the republic for good and for evil. Continuing, the reverent speaker said that the South was not half so poor and badly off as it is supposed. He believed that in the future the most loyal mon in the South will be those who fought most bravely to break up the Union; they acknowledge it to have been a mistake, a sad blunder and a miserable failure. There was no necessity for measures of disfranchisement or confiscation. The most dangerous men are those who don't know yet that slavery is dead, and who kept up a fire in the rear of the army that went forth to battle for the Union. Father Pareil then went on to describe why this is a providential country. He pictured the condition of the Old World at the time when God in His inscrutable providence de a Catholic salior to discover this Continent—a land of immense grandeur, where the immortality of the unity and brotherhood of man are to be fully realized; where king and beggar are alike known to be subjects of God, all equal before Him and His law. God made man free like Himself and decannot undo His own acts. No wonder that Christians were persecuted by the kings of oid. Even Tactius speaks of the Christians as "enemies of mankind," and he was right in his own conception, for the Christians were enemies of tyranny and of the wrongs of society, as the Christian charter was the divine right of kings to the first and th his views of the conditions of the country in general, and of the South in particu-It was to be the first of a series

but that is about all. The maiter may just as well be snoken of producty as in private conversation at the dumer table. The resolution mentioned was passed to let the Holy Father understand that they were doing great things, while they did nothing at all. Another difficulty lay in conservatism, which puts the leaders in opposition to the people and to honest progress, and then the people march over them. Too much conservatism, which makes people cling to peralcious institutions, may be productive of stagnation, disease and death. Another difficulty is a misapprehension of the doctrine of the infallibility of the Church. The Church is based on the revelation of God, and there must be, in government as well as in the Church a supreme tribunal authenticated to deade. The constitution of the Church is God's constitution and God's law, and was there ever such an absurdity as to let everyone judge for bimself of God's law? But this is often misunderstood, even by Catholics. The Church is a constitutional government, with an executive, which cannot change the fundamental law, and neither take from it nor add to it. But everything outside is left to reason and to the judgment of mankind, and it has been a great mistake to turn into unchangeable that which is changeable. Religion is unchangeable, but he was not compelled to swallow what every pious fool might say, the would say that the Inquisition was iniquitous and tyrannical; that ecclesiastical courts ought never to have existed, and he was satisfied to be tried by a jury of his peers. He was opposed to affisioners, the fights of conscience. Many who come here from the Old Country fear persecuted the teaching of Catholicism to be opposed to all violations of the rights of conscience. Many who come here from the Old Country fear persecuted themselves before. The safest man to follow in Church and State was the radical. Why? Reform while come, and the sooner it comes the better. If the Protestants are populated so much the worke for them, and it is no reason why Catho

ST. PATRICK'S CATHEDRAL.

At the Cathedral yesterday the Rev. Dr. P. F. McSweeny officiated as celebrant. At the conclusion of the gospel in the mass the Rev. Father Mcinerny ascended the pulpit, and, after reading the usual notices and the gospel of the day reading the usual notices and the gospel of the day (Luke xv., I. 10), read a lengthy essay on the good-aess and mercy of God, His concern for those who stray away from the fold, and His readiness to forgive sinners who humby repent and return to Him with contribe hearts. The chorr, under the direction of Professor Schmitz, sang Mercadante's Mass in D, for four voices, and, of course, with good effect. At the effectory the beautiful nymn, owni die die Marie, set to an exquisite melody, was sang by the quartet, Mesdances Chome and Werner and Messis, H. Schmitz and Solist. Schmitz and Sohst.

Sermon by the Rev. Dr. J. P. Thompson Conversion of Roman Catholies. Yesterday forenoon Rev. Dr. J. P. Thompson, of the Broadway Tabernacle, in the presence of about

300 listeners, delivered a discourse of an hour and a quarter's duration on the compound question, "Why should we seek the conversion of Roman Catholics and by what means?" The reverend gentieman, on quoting the text for the occasion and introducing it with a few preliminary remarks pertinent to the themes he was about to discuss, remarked that Luther, in becoming a reformer, did not cease to be a true Catholic. He sought singly the removal of the corruptions and formularies of the Church which were at variance with the teachings of the Bible and the vitalizing spirit of Carist, who alone taught the doctrines by which men can be saved, and thus he desired that all should enter into fellowship with the living Church of which Jesus was the corner stone. He then drew a parallel between the missions of St. Paul and Martin Luther. between the missions of St. Paul and Martin Luther. St. Paul was aware, for he had been there himself, of the weakness spiritually of the Jews, and he therefore labored as a Christian teacher, by persuasion and by kindness, to bring those who were yet in the bondage of Judaism as well as those who were Genties into the Chorch of Christ. For this he habored, hoping and teaching to the end. So Luther, in exposing the spiritual weakness and corrupt practices of the Roman hierarchy, strove by persuasion, by argument, to reform the abuses which had been gradually introduced into the Church of Rome, and which were countenanced by its hierarchy. He did not contend for a system of his sown; but for simple belief in the Hible. When his books were condemned to the flames, he looked on undisturbed, and said he desired nothing better, as he only, through his writings, sought to bring the people to the knowledge of the Bible. That effected, his writings were of little value. The Roman Church, as a communication of professing Christians, was a failure. It was true there was much in the Church that was good and useful, and there were those in it who were true Christians so far as the light that had been vouchesate! them would lead them through the tortuous labyrinths of darkness in which the religious system of Rome had become obscured as by a dense log of unreason. Protestants maturally had more sympathy for those who were under the influence of the Roman Church than they had for pagans, for Catholics were nominally Christians, and if they cound be approached properly could be made to see as Paul and as Luther had, the light of the Gospel as it is in Jesus. The speaker then referred to the labors of Paul among the Judaists and of Luther in Germany St. Paul was aware, for he had been there himself, were under the influence of the homan Church innites they had for pagans, for Catholics were nominally Christians, and if they could be approached property could be made to see as Faul and as Luther had, the light of the Gospel as it is in Jesus. The speaker then referred to the labors of Paul among the Catholics. Judaism and Catholicism had each a history, an organization, a faith and a creed, but both were infuncal to the teachings of Christ. Paul recognized the ephemeralism of spiritualism in Judaism, and saw also that all Israentes in faith were not of israel. So Lutaer, in Catholicism, did not fail to find that in all its errors and forms there were those who were not Romanists—men who did not believe in its pagan symbolisms, while at the same time they accepted the cross as the emblem of the labors and teachings and sufferings of the Saviour. Paul desired that the Jewsshould be brought to Christ, and so Luther labored to save Catholics from the Roman Church, its hierarchy and its spiritual corruptions. Luther, like Paul in declaring against Judaism, did not object to the forms and ceremonies of the Roman Church is hierarchy and its spiritual corruptions. Luther, like Paul in declaring against Judaism, did not object to the forms and ceremonies of the Roman Church so much as to the evils which came of the bowings and pictures and processions, and which did not make the communicant personally responsible to God. Roman Catholics were ignorant of God's righteousness because they cannot, do not truly accept Christ as the end of the law. The preclous trulis of the Gospel are refused by the priests to Catholics, as in Paul's day they were refused by the spiritual teachers of the Jews. The error of Paul is the error of this day. They (Catholics of the Roman Church) go about in their own bettef, instead of, as St. Paul says, "establishing a righteousness." They merely accept a righteousness. The speaker next likened the Church of Rome to those flowers that are made of the Jews. They december the general parts of t

SPIRITUALISM.

The Spirits Quiescent-Address by Mrs. Brig-

ham.
Those who rejoice in a spectral existence several planes above the humdrum theology of the nine-teenth century, and deal only with that impalpable population which so recently figured in the grossly mundane art of photography, together with a handful of speculative thinkers, general sceptics and a few of the small body that refuse to believe that a monopoly of cumiscient wisdom was implanted in the progressive bosoms of free-lovers and dyspeptics, gathered yesterday morning at the Everett Rooms, at half-past ten, to hear a fresh exposition of the remarkable acoustic and aerial phenomena accompanying mysterious communications from the accompanying mysterious communications from the other world; but the audience was greeted with an address by Mrs. Brigham, a lady who appeared in a rather elaborato toilet, wearing a lilno-colored dress, with puffed sleeves, and a point lace collar; besides, she was profusely and tastenully adorned with elegant jeweiry. Many of the auditors consisted of ladies, drawn there by curiosity, though, perhaps, a fewer exponents of the ism. The meeting was opened with music by a choir consisting of six persons, after which Mrs. Brigham rose at her desk and delivered a very spicy, melodramatic dissertiation on "Beautiful Line," in which she introduced a great quantity of surgestive figures and appropriate instructions, and frequently elicited the appliance of her hearers. It was a noticeable fact that spritualism was not referred to in the address. She began by alluding to the beaten track on which the sormons of to-day are pronounced. They all come, said she, with an exquisite roll of her eyes, from the well of Abraham, whence they get the documes of original shi. God in the beginning created man, and then gave him a companion—woman—and because they conjointly ate of the tree of knowledge, the religion of the past teaches us that with the knowledge there obtained has come endless panishment to the generations that follow. God planted this tree of wisdom; but it is heid that man should not partake of its fruit, therefore man in cating of it has entailed a curse upon an infinite posterity. Reason has been abjured in the Church and faith creeted in its stead. A manifesing his way in the dark labrimiths of knowledge, pursuing his course in the gloomy underground passages of the mystery of life, suddenly stundbles on a lighted torch. He picks it up, and, no longer compelied to grope his way amid darkness and despair, approaches near to his happy exit; but he meets a black, entiting figure rising up before him, and he hears the words, "Lam a priest; put out your light and follow me;" and thus is the great blazing torch of reason darkened in the lurid glare of the church of the past. But reason in the cad is trumbant. Those we love exist, in the great blazing torch of reason darkened in the lurid glare of the church of the past. But reason in the cade is trumbant. Those we love exist, in the great hereafter, because they are loved by us. Their carcer is not ended because they are of the future; but they still live under the shadow of the tree of life, and our love lives for them. It should not be a part of our creed to sons, after which Mrs. Brigham rese at her desk have that "life is all a lieve that life is all a lieve the way.

Gathers dark o'er the way.

(Laughter and applause.

(Laughter and applause.

(Laughter and applause.

(Laughter and applause.)

Where storm after storm Gathers dark o'er the way. (Laughter and applause.)

They, emphatically, do not see the beautiful in life, and they know too well its miseries. They stand over a pool of tears and the rippies created by their own disordered perceptions break the beautiful view that is reflected from above and convert it into a picture of sorrow and despair. Attached to the faith that for one sin believed to have been committed in the primitive garden they are to eternally suffer, anchored to the doctrines of endless punishment, embracing the dogma that God is revengeful, jealous and cruel, what are not their lives? On the contrary, there are those who revere God for His goodness, His gentleness and His divine love, and believe that ever, as they conduct themselves on earth, so shall be their rewards and panishments in the great unknown. The little boy, ignorant of his divine origin and destined end, builds his house of blocks in linocent confaience, and should it incline toward the tree of knowledge his structure falls down and is destroyed. This cannot be true, Life is beset by intricacles and many inexplicable things and the journey must be made in comparative durkness; but with later years and schence some of the woods are cleared away. Some degree of unhappiness must be expected, since sorrow is the bands of hie, and when the ship saits out upon the stormy sea without her cargo she is unmanageable and frequently lost; but when well balaisted and lades she puts out on the dangerous ocean and makes stormy sea without her cargo she is unmanageable and requently lost; but when well balaisted and lades she puts out on the dangerous ocean and makes the port in safety. So it is with life. If the equilibrium of body and mind, joy and sorrow, is destroyed barmony does not prevail; but if otherwise, then in years, after the mind is clogged and the spirit weary, we go satisfied to our hinal rest and thank God of that the spirit blossoms like the flower into the deathless day of immortal life. (Loud applianse)

FUNERAL OF THE LATE REV. DAY K. LEF.

Services at the Bleecker Street Universalist

Church.
The obsequies of the late Rev. Day K. Lee, D. D., the pastor of the Biecoker street Universalist church, who died at his residence in this city on Thursday last, were celebrated yesterday afternoon in the church corner of Bleecker and Downing streets. The church was densely crowded in every part, very large numbers of persons standing in the aisles and the lobbies, and even upon the steps leading up to the sacred edifice. About two o'clock the funeral cortiège arrived at the church, and the solemn pro cession, headed by the remains of the deceased

coriége arrived at the church, and the solemn procession, headed by the remains of the deceased,
passed up the centre alsie, the organist performing
at the time a solemn dirge. The coffin, which was a
very handsome casket covered with black, was
placed on a catariaque beneath the pulpit, the family
and relatives of the deceased occupying the front
pews. The pulpit was heavily draped with black
cloth and profusely ornamented with flowers, which
were strewn all over the steps and the desk. Some
very handsome devices, worked in immortales, were
placed upon and near the coffin.

The services opened with prayer and rending of
the Scriptures, Rev. J. T. Sawyer presiding. A
hymn was then sung, which had been prime, and
circulated throughout the church. This hymn was
the last production of the late Dr. D. K. fee, and
was written by him for the Universalist restival held
in Boston in May, 1869, and was never again sung
till yesterday, at the funeral services of the hamented
author. The Rev. J. T. Sawyer delivered the funeral
discourse, which, though somewhat long, was
listened to throughout with the most breathless
attention. The reverend gentleman more than once
during the delivery was overcome by his feelings,
and the congregation were frequently so touched by
his mention of their departed pastor as to break out
in audible sobbings and quiet tears. The speaker
dwet upon the bitterness of the bereavement caused
by the death of Mr. Lee, and the loss thereby
sustained by his own church and the charch
at large, but drew the attention of his hearers to the
comfort which could be drawn from true religion
and the blessed gospel of Jesus Christ. He referred
to the suddenness of the death and to the fact that
the deceased was cut down in the very midst of his
usefulness and with his harness on. The speaker
also gave a slight sketch of the late Mr. Lee's line,
from the time that he entered the ministry, at the
age of twenty-one, until the device day of his death, at the usefulness and with his harness on. The speaker also gave a slight sketch of the late Mr. Lee's lie, from the time that he entered the ministry, at the age of twenty-one, until the day of his death, at the age of fifty-two, and concluded with an analysis of his personal character. At the close of the address "I know That My Redeemer Liveih" was sung by a member of the cloor, and after prayer the congregation were invited to take a last look at the features of their deceased friend and pastor. The immense gathering, almost without the exception of an individual, filed past the coffin, and, amid universal weeping, gazed for the last time upon the familiar form of their much-loved teacher. The remains were then placed in the hearse and the mournful procession started for Greenwood, where the body was interred in a vault belonging to a friend of the deceased's family.

RELIGIOUS SERVICES IN DROOKLYN.

PLYMOUTH CHUSCH

Sermon by Rev. Henry Ward Beecher. This church was crowded yesterday, as usual, and more people came than could get in, as is always the case. The flowers that adorn the pulpit on all occasions of religious services were, if possible, more beautiful yesterday than ever. Mr. Beecher was in his happiest mood, and was never listened to with more unflagging attention. Before announcing his text he said that he would be absent on Sunday next, to preach to the graduating class of cadets at West Point. Ten years ago he said that he would not have been invited to preach there. He was going to speak some last words of Christian instruction to the young men who were to go forth to be the officers of the army. He loved the army for its most precious memories. Thousands and thousands would remember the blood-stained army; but it meant to the people of this country duty—it meant patriotism. It meant to them most of all that their country was safe, united, and defiant of all foes both within and without. He not only honored the army,

country was safe, united, and defiant of all foes both within and without. He not only honored the army, but he honored that institution that has raised up so many most able men, who have proved after great temptation more largely incorrupt than any other class of professional men in the country.

Mr. Beecher took for the text of his sermon, the second verse of the fifteenth chapier of Romans, "Let every one of us please his neighbor for good to his edification." There were many who loved to give pleasure careless of benefit, and many who sought to instruct without giving pleasure. Books were imperfect, of the two partialisms that surely was better which built one up in truth, no matter how rudely and ruggedly, no matter with what harshness and pain. But why should sources of pleasure getting and giving instruction be separated? Pleasure should always carry pleasure. "Let every one of us please his neighbor for his good to edification." It was true that there were some to whom giving pleasure was easy; it was their nature; they were agreeable people; they were so without thought almost; every one liked their presence. It was a great gift of God to be so constituted. There were others who were disposed to leave to these persons the office of pleasure giving, as they did songs to musicians, and tyrics to poets, and pletures to artists. But no man could throw off the Christian duty of conferring pleasure; it must be for the Christian duty of conferring pleasure; it must be for the christian duty of conferring pleasure; it must be for the christian diffication of him who was pleased. A man had no right to make a man happier in any other way, to please him in any way. Not everything that pleased was to be made use of, but only that which as it pleased had in it the elements of growth; that lended to please the right faculties in the right way. Edification was an architectaral word which meant building up and was largely used by Paul and might be given a much wider application than he gave it. It might be said that n

please was thought to be catering to a man's lower nature, and so pleasure in the estimation of christians was at a discount. An observation of the moral character of those who lived to conier pleasure did not seem to mend the matter any. Those whose business it was to cater to the pleasure of men had always been men of low moral temperament, and were so yet. Pleasure mongers were low in the social scale, and still lower in the moral scale, it seemed to damage a man's moral nature to take up the business of furnishing pleasure. The world over, were of the earth carthy; of the desh and not of the spirit. They were wont to minister to men's lower nature sexclusively. Men already had strength enough in their appeates, Gluttony and drunkenness needed no heep from crutches though they would bring a man to crutches very speedily. Pleasure mongers pleased low down. They struck the passions and appetites; they made that rampant which was already too unruly. That was one reason why pleasure making was so bad and pleasure makers were so bad, that it had been making pleasure out of the lower materials of a man's life. The true principle was that every man should please his neighbor for his good and edilication. A man is to please, but in a way that shall benefit his fellow, not weaken him. A man had no right to destroy his delicacy; no right to drag him down in any way. He was to please him and to do it for his good. Pleasure should always be so given that its recipient would be a better man for it. This was the true ministerial work. Every man was to be a minister to those with whom he was associated. He must make his presence bring gladness, out not a gladness that works downward, but upward, so that it would clease and purity. The speaker then alluded to the manifold sources of pleasure, and said that there was no pleasure greater than that experienced by the birth of an idea. The proof of this was seen in the tendency of men to ride hobbies. It was a blessed hour when young men learned the pleasure of thinking. If it

CENTRAL METHODIST EPISCOPAL CHURCH. Saints and Their Saviour.

The Rev Benjamin M. Adams preached yesterday forenoon to a large congregation in the Central Methodist Episcopal church, South Fifth street, Williamsburg. He took for his text the tenth verse of the fourth chapter of the First Epistle of Paul to Timothy-"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that betteve." Mr. Adams commenced by saying that every man has his inspirations. A man is superlatively seldsh, and he goes forth in the world graspling at everything he sees. That is his inspiration. The selfishness of a lover, who defies all tungs for the object of his affections, is his inspiration. In all cases action is inspiration, and no saint can be inactive. The duty of the saint is to live for others, to work for for them continually. There is no such thing as a lazy saint. All snould work for fod by practising self-denial. The mistress who bears patiently with her help in the kitchen when they are petulant and teaches them kindness by example is laboring for God. The merchant in his counting room may work for God white accumulating wealth, by setting good examples to his clerks and all whom he encounters in his business relations. None of us are exempt from persecutions. There never was a person, no matter how pure, who was not found fault with. Positive people—those who say what they mean and mean what they say—are most subject to censure and persecution, and negative persons do not escape it altogether, no matter how amiable they may be. But the positive people—St. Paul was one of them—accounplish the most glorious work. They labor when they believe, and labor continually. What we all most need is more faith in the supernatural—more faith in the hiving God. With this latth in us we can accomplish anything. We must feel the inspiration of Christ's presence before we can labor and suffer reproach; for Christ is the special Saviour of all who have faith in him. He is everything that you take him you will find him.

Mr. Adams announced that a vote on the question of my presentation would be taken in his church to-day (Moaday). The polis will be lavished upon you; if you seek his help he will help you; if you neglect him he will neglect you; if you seek him poportion, and those who are infavor of the congreg reproach, because we trust in the living God, who is the Saviour of all men, specially of those that

the duties of parents toward their children. He denounced the public school system, and declared that
the parents who send their calidren to these schools
disobey the injunctions of their bishop and betray their religion. Under the public school system
rengion is entirely eliminated, and we see the consequences in our police courts and State prisons.
The newspapers are filled every day with accounts
of atrocious crimes perpetrated by those who can
almost invariably attribute their fall to the absence
of a religious education. "Train up a child in the
way he should go, and when he is old he will not depart from it." The parable of the lost sneep applies
most apply to the case of the poor child whose education is neglected, and who is accordingly left to
wander and stray through this life. If the just men
has to wage a fierce contest with his passions, what
must be the condition of those who have never received any of those lights and graces which are
found only in a religious training, and which are fue
only allies on which they can sately rely in the hour
of danger?
The Junt Reformed church, in Hamilton square.

The Third Reformed church, in Hamilton square. contained one of the largest congregations of the scason. A sermon was preached by the Rev. Dr. Campbell. President of Ruigers College.

Rev. Dr. Harkness delivered an etoquent discourse in the Third Presbyterian church on "The Communion of Saints."

The attendance at all the churches and Sunday

The attendance at all the churches and Sunday schools was very large yesterday, and would suffice to disabuse the minds of those wao assert that Jersey folks are not a church-going. Sabbath-respecting people. In no part of the State is there a larger attendance at the Sunday schools, in proportion to the population, than in Jersey City. The middle and side a sides of St. Mary's Roman Catholic church are occupied exclusively by the boys and girts of the parochial schools, under the charge of the Christian Brothers and Sisters of Charity, at the nine o'clock mass.

Newark.

With all their large professions of religion and rivid observance of the Sabbath it requires just such beautiful weather as that of yesterday to induce large congregations to attend divine worship at the various temples of the Lord in this city, unless somelarge congregations to attend divine worship at the various tempies of the Lord in this city, unless something special is announced. Yesterday being one of the most screnely delightful of days, few if any of the churches were sparsely attended. At the South Baptist church, in Kinney street, in the forenoon, a large and very fashionable congregation greeted with their presence Rev. Dr. John Downing, on the occasion of his entrance upon the pastoral duties of the church. Dr. Dowling was pastor for twenty-five years of the Berean Baptist church, corner of Bedford and Downing streets, New York, and preached his farewell sermon there last Sunday evening. After the singling of several appropriate hymns and the reading of a pastoral address, taking as a scarting opened his pastoral address, taking as a scarting opened his pastoral address, taking as a scarting point the words of Acts x., 29 and 33—"Therefore came I unto you without gainsaying, as soon as I was sent for; I ask, therefore, for what intent ye have sent for me." He said that it was not without feelings of deep emotions that he greeted the congregation for the first time. The first appearance of a pastor was always an occasion of a turnilingly emotional character, alike to the pastor and his fock, especially when the pastor had seen long service in the work of Christ. In explaining the reason of his change from the Berean churca he took occasion to state that the newspapers had given erroneous statements regarding the same, The real cause was that, naving witnessed a want of unanimity among the congregation on the election of trustees a year or so ago, be deemed thest to change the scene of his ministerial labors. He then went on to define the relations of pastor and people, and wound up with what he himself termed his "phim taik," such as the eccasion required, with the benediction. The congregation were very favorably impressed with their new pastor.

TRENTON. June 6, 1869. The exquisite weather of yesterday was instrumental in supplying the various churches of this city with a large and fashionable quota of worshippers. In St. John's Roman Catholic church, on Broad street, high mass was celebrated by the pastor, Rev. Anthopy Schmidt. At the conclusion of the aret

Gospel the reverend clergyman ascended the pulpit and delivered an eloquent and impressive discourse from the fifteenth chapter and the first ten verses of the Gospel according to St. Luke, which treats of the parable of the hundred sheep. Father Schmidt said:—The Gospel shows what interest Almighty God takes in the saivation of souls, for that good shepherd, Jesus Christ, leaves behind minety-nine in order to search for the tost sheep, and if it is found to bring it back to the fold, when the heavenly host rejoice with film for its recovery. Thus He was solicitous for our welfare while walking on this carth, as He still continues to be through this priests and ministers. He ladd down if is life to save everyone, and came into this world to seek those who were lost, to save them and bring them back to the kingdom of his heavenly father. It is a pity to see ao many walking in the ways of vice, sin and immorality. They are not walking in the road that Jesus Christ has plannly fail out for them. If many fathers and mothers in the old country could see the steps their sons and daughters are taking in this if they could see the company they fail in with and the lives they lead the hearts of such afthers and mothers would sadden and break with anguish. If they knew how they tray ple upon every grace they, would feel miscrable, wretched and unmappy. I have seen mothers having five six, seven or eight children, all good but one; but that one is enough to break a mother's heart. Yet if by the dignity and grace of God this one child reforms there is more joy in heaven for it than for all the rest—more loy, than for the salvation of ninety-nine just. Let us, therefore, abandon our wicked ways and come back to Jesus and your holy mother, the Church, and you will gladden the hearts not only of the angels, but that of God himself. Take this resolution, and with the assistance of Christ you will be able to carry it out. Recommend every undertaking to him, and pray that He may give your the strength to obtain a victory over your passions, and He will crown you with happiness and delivered an eloquent and impressive discourse from the fifteenth chapter and the first ten verses of

RELIGIOUS SERVICES IN WASSINGTON.

WASHINGTON, June 6, 1869.

An unusually large gathering, including President Grant, Senator Cole, Congressman Ladin and many dignitaries of the government, was attracted to the Metropolitan Methodist Episcopal church to-day by an announcement that Dr. J. P. Newman would preach against the Pope's late encyclical letter regarding the Ecumenical Council. Indeed, there was scarcely standing room in the church. After the chanting of some hymns by the choir and congregation and the delivery of a long prayer by the pastor, during which he invoked Divine Providence for at the Saviour of all men, specially of those that believe." Mr. Adams commenced by againg that every man has his inspirations. A man world grasping at everything he sees. That is his implication. The selfishness of a lover, who defied with the self-selfish of the selfishness of a lover, who defied his implication. The selfishness of a lover, who defied his implication. The selfishness of a lover, who defied his implication is the selfishness of a lover, who defied his implication is the selfishness of a lover, who defied his implication is the selfishness of a lover, who defied his implication is the selfishness of a lover, who defied his implication is the selfishness of a lover, who say what the presentance is the selfishness of the selfishness of us are exempt from personal or lover and law or the selfishness of the s least five minutes to grant mental and physical vigor to President Grant, Dr. Newman proceeded to his discourse about the Pope, which was made up

RELIGIOUS SERVICES IN CONNECTICUT.

Bridgeports

BRIDGEPORT, June 6, 1869. To-day was a perfect day. The sky was cloudless and the air clear and beautiful. The churches were well attended all day. At the Baptist church in the morning the pastor, Rev. G. M. Hopper, preached to a large congregation a very fine discourse from II. Kings, xiii, 18, 19. The tneme was the interview between Joshua, King of Israel, and the prophet Elisha in his death chamber, and from the scene, so

between Joshua, King of Israel, and the prophet Elisha in his death chamber, and from the scene, so vividly depicted, the preacher drew, in a very forcible and cloquent manner, the moral that "under God, our success in his cause depends upon the largeness of our desires and the energy with which we prosecute the work."

At the Beaver street Methodist church a large congregation in the afternoon listened to a fine sermon from the pastor, the Rev. J. M. Carroll, from Acts Xvil. 11. The reverend gentleman said:—Alp are under a special obligation to study the word of God; all relations in tie involve certain duties, and it is our part to determine by a study of the Word of God what these duties are. It is wrong to be ignorant on this point, and such a study will strengthen a man for all the emergencies of life. A man full of this knowledge will be like a rock in the stream and will not be drifting about after every new thing. At this church in the morning the communion was administered and seventeen new members were admitted to partake.

At the North church in the morning the Rev. Dr. Richards delivered an able sermon from the text, "It is lawful to do good on the Saboath day," in the course of which he altuded to the decoration of soldiers' graves on Sunday, and said that although the work was a worthy one, we should be willing to devote time from business and pleasure on week days first, and not trespass on the Sabbath.

At the South church, the flev, sir. Whilet, of Hartford, preached all day to large congregations. At Trinity church the Rev. Dr. Colt officiated morning and evening to large numbers. Full choral service was celebrated at this church in the evening. At St. John's church, the pastor, Rev. E. W. Maxie, preached all day, delivering two able discourses to large and attentive congregations. The Rev. Mr. Faikner preached at Christ church, and the singing was particularly excellent there. The Rev. 6. A. Davis officiated at the Universalist church all day. The Young Men's Christian duty to preach the Gosp

NEW HAVEN, June 0, 1869. The day has been a bright and beautiful one, and large congregations have been in attendance at all of the churches. In the morning at the North

CONTINUED ON TENTH PAGE